

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I COR. 3: 13.

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"MORMONISM" AND HISTORY.

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"MORMONISM" has won an unerring and steadfast friend in history. There is now, and there has always been a persistent effort to separate the present from the past. The past, it is said, may be right, while the present of "Mormonism" is all wrong. It is about the past that history has its story to tell. She vindicates more and more the virtues of its founders, and upholds the policy of the dead by the testimony she bears of their good intent, even if the wisdom of their conduct be doubted.

"Mormonism" has grown in power, in influence, and especially in the important as well as unique position which it holds in the world. The writings that treat of our early history are becoming yearly more tolerant; the criticisms of the historian show a mixture of good and bad, whereas contemporary writers made "Mormonism" all bad. If our better selves have thus been permitted to occupy some little prominence, as time goes on, we may reasonably hope that history will eventually bring us out in the fulness of our true worth. History strives after impartiality. She may be denied her aim for a season, but her persistency in the end triumphs over the prejudices and malice of contemporaries.

The earliest rays of the morning sun proclaim the approach of day and testify of the glory of the noonday sun. What is history beginning to say of us? She is not permitted to say it all at once, but there are beginnings that are

good, for they are true. What we do is good, and the good will live because in the purposes of an all-wise Creator the good in our lives and in our history has been called on a mission. It is a mission of industry and redemption. It is a great mission because it redeems both things and men. Mind and matter constitute the whole being of man. History has silently witnessed the redemption of the desert, she has seen men elevated from obscurity of life to prominent places among their fellows, and what is still more glorious, has seen the redemption of man from evil habits and useless lives.

What does history say of our past, now that she is permitted to bear some testimony of what we have done? She will say more, and the more she has to say, the more truth will be found in her sayings. May we know what history in years to come will have to say of us? She will tell what we have done and less and less of other peoples' opinions. What we do day by day lies before us. Is it good? If so, we need have no fears about the fidelity of our friend, history. Some can appreciate the testimony of history who are deaf to the voice of inspiration.

As the time goes on, the record of our true lives will be lifted from the files of vituperation and abuse, and we shall be truthfully known. Then the truth of history will bear testimony of our divinely appointed work. The cause will take on strength, and earnest attention will be paid to the words of a faithful and impartial history.

When the founders of our religion under divine inspiration began the work, they had most glorious visions of our growth and future development. They saw a great people; but what they saw in their vision was never as glorious and real as the revelation of seventy-five years of history. The early visions of the Saints were not confined to the glory of God's people, they were the visions and glory of the earth, they were the visions of universal history and the progress of the human race. Men of thoughtful and impartial minds begin to see the facts of "Mormonism." While others quibble over words, they see what may be called the fruits of a peculiar people, a people swarming throughout the Rocky mountains, talking great things and doing great things.

The world may mock at what the "Mormons" say, but the voice of history silences all objections. Some day that voice will challenge the attention of the world, and in the end win admission and a universal following.

History is helping our Elders, is supporting their testimonies. The history of our people should be carefully studied. Three volumes have already been given to the world. These volumes should be thoughtfully perused by those who would call to their assistance the voice of history.

Sowing and Reaping.—Look at it from whatever point of view you will, whether that of religion, love, work, business, pleasure, or anything else you like to mention, you cannot get the best out of life in any direction unless you stake the best that is within yourself upon the desired result, and stand your chance like a man or woman. Even in the case of all ignoble ambitions, you must sell your very soul to attain the prize, which turns to worse than dust and ashes in the long run. The veriest skinflint amongst us has to give before he can get.—C. B. FRY, in *C. B. Fry's Magazine*.

A REMARKABLE DISCOURSE.

A PRESBYTERIAN PREACHER "DISCOVERS" THE WONDERFUL TRUTH THAT
MAN IS CREATED IN THE IMAGE OF GOD.

A REMARKABLE sermon appears in the *Christian Herald* of September 20. It was delivered by Rev. Joseph Hamilton in the First Presbyterian church, Wilson, New York. His text was, "So God created man in his own image, in the image of God created he him, male and female created he them," (Gen. i: 27). On reading it he exclaimed, "What a wonderful heritage it is to be created in the image of God." He said further, "I do not think we have realized as we ought that we are made in the image of God, but it is a great fact."

There is nothing new in that which we have quoted, because everybody who believes in the Bible must admit the "great fact" mentioned by Mr. Hamilton. But the general notion as to the meaning of the passage in Genesis is that God created man in His "moral image." What that really means is difficult for an ordinary thinker to understand. It is probable that no preacher or commentator would entertain such an indefinite conception, if it were not for the established theory in "Christian" philosophy that as "God is a spirit," He has no form or shape or substance that can be grasped either literally or mentally. Therefore, the great truth plainly enunciated in the Old Testament and in the New (see I Cor. xi: 7) that man is made in the image of God, is reasoned away from the sphere of common sense and literal understanding, and in its place is put the nonentity described in modern creeds, the sum of which is that it is "incomprehensible."

The minister whose sermon we refer to, feeling under obligation to follow the orthodox idea by stating that "The simplest idea of course is that we are made in the divine image, mental and moral," attempts to carry out this idea by showing that certain divine attributes are reflected in man, and that much of the Scripture is figurative; but coming back to the text he is compelled in truth to make this acknowledgement:

"But whatever of figure there may be in the history of creation, there is certainly no figure here. Man was created in the image of God. There is no room for figure in that statement. There may be something in it obscure, but there is nothing figurative. What it really means is worth pondering."

Diverting once more from the plain and simple meaning of the text, and showing that God has impressed His own mental qualities on man, he comes back once more to the point that he evidently intended to make prominent, and says:

"But I have the idea that God impressed upon us His own bodily qualities as well. You will think that a bold assumption. You will, perhaps, question if God has any bodily qualities. I admit that in one sense He has none; but I think we shall say later on that He really has, and that He has impressed these qualities on men, no less than His mental and moral qualities."

It will be seen by the candid mind that the gentleman was floundering between the orthodox notion and the simple truth, which positively conflict, and which he endeavored to harmonize. He makes further efforts in this

direction, flitting between the error and the truth in a most contradictory manner, and yet with an evident desire to bring out the great fact that God really is an individual, a personality in the form of man, or that man is in the form or image of God. He said:

"You may say that God is a spirit and has no body. I believe that is true. I conceive of Him as a spirit. Our Lord said to the woman of Samaria, 'God is a spirit.' And a spirit may have a body as we have; but I believe God in His true essence has none."

Then, halting between two opinions and dwelling upon the simple signification of his text, he said again:

"But if God is absolutely without a body, as I believe He is, it is clear that He can assume one at pleasure. We must believe this if we believe the Old Testament."

The preacher then cited the appearance of God to Abraham, his wrestling with Jacob, His talking with Moses "face to face," and similar incidents in which God was absolutely "human" in appearance, and showing that whenever He did take a body, it was always the human form. He declared that such occurrences "are not to be relegated to the realm of mere poetry or rhetoric." Emphasizing this thought, he went on to say:

"Then if God took this body of man, I believe it is that which is His own natural body. I know that another opinion has prevailed. It has been thought that God simply took this body that He might come into closer contact with men, but I suspect this idea is less than half of the truth. I may be wrong; it is a mystery profound. I am open to correction; but I believe God assumed the human form because that is His own form, and the one into which by a very law of His being He must transmute Himself, when He transmutes Himself at all."

To a Latter-day Saint these remarks of the reverend gentleman are amusing, and yet show a conflict of thought that is truly pitiable. Why should there be in the plain statement or his text "a mystery profound?" God is in the form of man, or He is not. He has a body, or He has not. There is no room for ambiguity or even doubt on this matter. The Bible is explicit concerning it. The "mystery profound" arises from endeavors to make those scriptures that relate to the divine personality conform to the vain philosophy which the Christian world has adopted, but which is of heathen origin. The notion that spirit is immaterial causes this great confusion of mind. An "immaterial substance" is an impossibility. It is a contradiction of terms. No matter how different spiritual substance is from the grosser elements that we call matter, it is substance after all, and man is spirit as well as Deity is.

The spirit of man, clothed upon with a body, is an entity, and the body conforms to it in shape. But each possesses qualities of its own, yet has some things in common. That God is a spirit dwelling in a spiritual body is clear from the revelations concerning Him in the Bible, and Jesus the Christ is the "express image of His person." (See Heb. i.) Both the Father and the Son appeared to the Prophet Joseph Smith in form and stature precisely alike, affording to the Church restored to earth in these latter days a proper conception of the Divine Being.

The personality of the Father as well as the Son, proclaimed in "Mormon"

theology, is forcing itself upon the attention of Bible believers. Ridiculed at first, it is beginning to be perceived as the only rational scriptural declaration of the Divine character. The great truth accompanying it, that the feminine principle in all nature accompanies and is allied to the masculine, and is embodied in Deity as well as in humanity, is also a "Mormon" doctrine, and has been ridiculed by the orthodox clergy and sometimes pronounced blasphemous. But the remarkable discourse to which we have drawn attention is the more remarkable from its acceptance of this other "great fact," which is set forth in the following language:

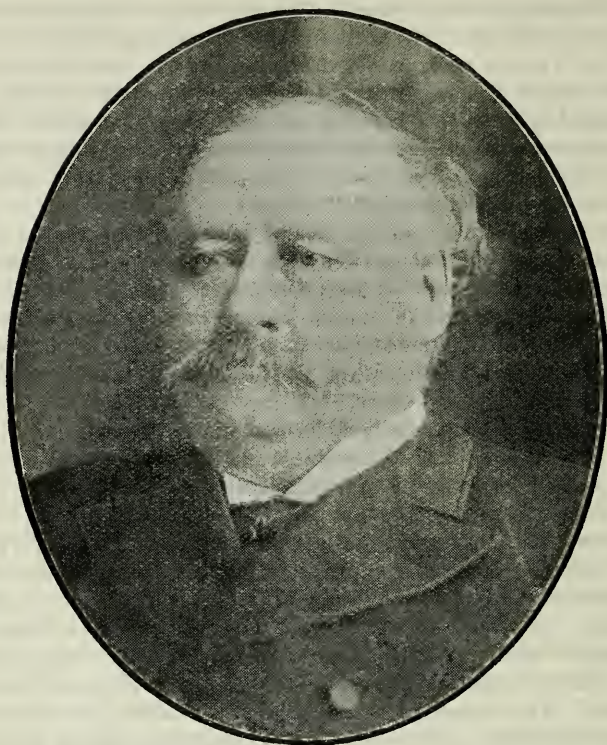
"You will observe that man was created male and female; and this statement is brought into close connection with the one that asserts that man was created in the divine image. In fact, both statements are in the one sentence. I take it that the male and the female are united in containing the image of God. Some of the qualities of God preponderate more in the male; some more in the female; both together, they contain something of the divine image."

This declaration is essentially "Mormon" in its character. As we have said, it is very remarkable, coming from a Presbyterian preacher, but what is more remarkable is that it is published without dissent in the *Christian Herald*, which has been a persistent derider and denouncer of the "Mormon" faith. Thus it depends a great deal who enunciates a doctrine or a principle; that is, with some people. The fact that "truth is truth where'er 'tis found, on Christian or on heathen ground," does not hold with some persons and publications. A Christian journal should understand and proclaim that one of the purposes of the mission of Christ was to reveal the Eternal Father, so that He could be measurably comprehended by man. He was "God manifest in the flesh." The disciple who saw Him saw the Father. In other words, to quote from an orthodox confession, "Such as the Father is, such is the Son."

It is gratifying to see a modern minister of religion progressing as far in the direction of truth concerning Deity as the reverend gentleman from whom we have quoted has advanced. He would see the great truth which he endeavored to announce clearly and distinctly, if he would throw away the orthodox notion that confuses the whole subject and makes even him appear in a ludicrous light, contradicting in one sentence that which he affirms in another.

The splendid doctrine that man is really and truly in the image of God because he is His offspring, with all the powers of the Deity in his nature in embryo, to be at some time developed in all the grandeur, potency, and glory of his divine Father, is of "Mormon" origin in these latter days, but it was also enunciated by the Redeemer of the world, who was the "firstborn of every creature" and is in the "express image and likeness of the Father," and came into the world to manifest this grand truth for the enlightenment, comfort, and exaltation of mankind.—*Deseret News*.

THERE is a time for all things. It was a wise wit who suggested: "If you are going to do a good thing, do it now; if a mean thing, wait until to-morrow." The pity of it is that most of us reverse the process and spoil the order of things.



APOSTLE BRIGHAM YOUNG, Jr.

BRIGHAM YOUNG, JR., was born December 18th, 1836, at Kirtland, Ohio. This was during the time when the Church was passing through many trials; and Brigham as a child and as a boy partook of the sufferings which the early Saints had to endure in their movings from Kirtland to Missouri, from Missouri to Nauvoo, and from Nauvoo westward to the Rocky Mountains.

As a boy Brigham possessed an indomitable spirit and a merriment which was as infectious as sunshine. He loved sport and adventure, and had a courage which nothing could daunt. He was as devoted to the Prophet Joseph Smith as was his father, and young as the boy was at the time of the martyrdom, that awful event filled his soul with grief and despair.

In the year 1848, President Young was journeying with a company westward to the Rocky Mountains. Many were discouraged, and were tempted to turn back to the abode of civilization. One afternoon President Young started out westward, saying that those who liked could follow. Like a flash, the boy flung the yoke upon his oxen, hitched them to his wagon, and

then drove as rapidly as he could after. "Father's started," he said; "I'm not going to lose sight of his wagon wheels while daylight lasts." Poorly clad, and out in all the cold and storms of the inclement season, the boy toiled with the rest into the Salt Lake Valley.

Brigham's early years in the new country were spent in doing the hard, manual labors of pioneer life. He was one of the "minute men" who spent much of his time on guard, watching and fighting hostile Indians, and taking part in several dangerous expeditions to the mountains. During the "Echo Canyon War" he did excellent service as a scout, and was also one of a relief party sent to meet and help a handcart company across the plains. His first foreign mission was to Great Britain in 1862. He labored principally in London. February 4, 1864, he was ordained an Apostle by his father, President Young, but he did not become a member of the Council of Twelve Apostles until 1868. In 1864 he filled a second mission to Europe, assisting Daniel H. Wells in the presidency of the mission for a year and then taking charge of the work himself. In this capacity he visited many of the continental countries.

While returning home from this mission, a terrible storm arose on the Atlantic, which threatened to engulf the vessel. Elder Young and one other were the only Latter-day Saints aboard. One of the passengers, a religious crank, claimed that the "Mormon" was the "Jonah," and insisted that he be thrown overboard. The captain had to interfere to get the man quieted.

For some time Apostle Young had charge of the Church affairs in Cache Valley, for which purpose he located in Logan. He presided there until the stake was organized in 1877..

When Joseph F. Smith became President of the Church in 1901, Apostle Young was chosen President of the Twelve Apostles, which position he held until his death which occurred April 11, 1903.

Elder Young served several terms in the Utah legislature, made several trips to the East in the interest of the Church, and occupied numerous positions of honor and trust. He traveled extensively in Utah, Arizona, New Mexico, Colorado, Old Mexico, etc., visiting the various stakes of Zion and assisting his brethren the Twelve in the many duties and responsibilities resting upon that quorum. While visiting the Yaqui Indians, in Mexico, in 1882, he was attacked with yellow fever, which brought him near the point of death, but he was healed by the power of God. In 1890 he was again called to take charge of the European mission. He presided in that capacity until 1893, after which he spent most of his time in traveling and visiting the several stakes of Zion.

In his latter years Apostle Young had the same genial tone of voice, the same youthful spirit, and the same quiet wisdom that was so prominent in his character from boyhood. His sister, Susa Young Gates, wrote of him as "a noble representative of his father's family. His gentle wisdom, his merry heart, and his integrity and truth are known to all the Saints. No matter what may be his trouble, or troubles, he does not impose them upon his friends. He has naught but contempt for all forms of hypocrisy or deceit. His own life and soul is a clear, open book, and he would not gain the whole world were it to be secured through policy or subterfuge.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 16, 1905.

EDITORIAL.

ETERNAL LIFE AND DEATH.

THE words "eternal life" are frequently found in the Scriptures, and they are extensively used by all when speaking on the principles of the Gospel of Jesus Christ. As the opposite of life is death, it might be supposed that the expression "eternal death" would also often be used; but this is not the case. "Eternal punishment," "eternal misery," and terms akin to these are frequently found; but the word "death" used in connection with "eternal," as far as we have been able to find, is used but once in the Scriptures, in II Nephi ii: 29.

The first impression that the term "eternal life" brings to us is that it means simply to live, or to have an existence forever; but this meaning can not be all there is in the expression. "Eternal life" must mean more than a mere eternity of existence. We are striving for eternal life. God has said that it is the greatest gift which He can bestow. We are willing to labor, to suffer, to sacrifice that we might obtain it, but surely, if it were merely a matter of continuous existence it would not be such a boon, because this existence might not be a very pleasant one, or one greatly to be desired.

The word "death" to some minds means to cease to exist. We call the separation of the spirit from the body "death." There is an absence of life from the body, and because we cannot follow the course which the life has taken, we are apt to think that the individual has ceased to exist. Death as we see it is simply a separation of the spirit from the body. The spirit continues to exist without the body, and therefore, is not dead in the common meaning of that word.

Life, then, is not simply to exist; neither is death to cease to exist, especially when applied to the human soul. There are other—truer, deeper meanings to these words, which it would be well for us to consider.

To understand the matter clearly, let us state a proposition, and then go to the Scriptures to learn what they say about it: Man, his indwelling, spiritual part is immortal. He existed before he took upon himself this body of flesh and bones, and he exists after this body is laid off. His entity, as far as we know, is indestructible, and will exist forever as such. By the resurrection all men will receive an immortal body. Whether or not the wicked will for-

ever possess their immortal bodies is sometimes questioned, but some of the quotations which will follow point strongly to the supposition that they will. This question, however, does not enter materially into the present discussion. If, then, all men—both the righteous and the wicked will exist forever in and after the resurrection, eternal life must mean more than an eternity of existence, and eternal death must mean something other than ceasing to be. Let us see what the Lord has said regarding these subjects:

King Benjamin, in speaking to his people, and telling them why he had gathered them together said, "that I might rid my garments of your blood at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God." (Mosiah ii: 28.)

"And I saw the dead, small and great, stand before God; . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death." (Rev. xx.)

"The spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous. . . . I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, and they can no more see corruption." (Alma xi.)

Speaking of the time of the judgment, Amulek says further:

"And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness;

"Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and activity of satan; he having subjected them according to his will.

"Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption." (Alma xii.)

These passages fully establish the fact that there will be no such thing as death in the sense of annihilation or ceasing to be. What is meant by life and death we learn more fully from such passages as follows:

"And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them—depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." (Doc. and Cov., Sec. 29.)

"I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and

becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.

"Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up for ever and ever." (Mosiah ii.)

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom." (II Nephi ii.)

"Wherefore I the Lord God caused that he (Adam) should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed." (Doc. and Cov. Sec. 29).

We learn from this last quotation that Adam, because of his transgression, became spiritually dead. He was cast out of the Garden from the presence of the Lord. In this sense, all Adam's posterity are also spiritually dead, and would have remained in that condition of banishment from the presence of the Lord had not Christ atoned for the sin and brought life back again. The last, or second death, which we are told will be pronounced on the wicked, is the same as the first death, which came in the Garden of Eden. That consisted of banishment from God's presence, and so also will the second death be, namely, banishment from the society of God and all that pertains to Him. Eternal life, then, means to dwell forever with God, and eternal death to dwell forever with the evil one and be under his dominion and power. "The wages of sin is death," says Paul, "but the gift of God is life through Jesus Christ our Lord." Also, "To be carnally minded is death, but to be spiritually minded is life and peace." "I am come," said Christ Himself, "that they (His brethren) might have life, and that they might have it more abundantly." Again, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." These expressions indicate plainly the nature of that life which God has in store for His faithful children.

We are told that "Eternal punishment is God's punishment," based on the truth that God is essentially eternal in His nature. Eternal life, then, must be God's life—or life of the same kind which God possesses, and this He has promised to the faithful of whom it is written that "all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's. . . . These shall dwell in the presence of God and His Christ for ever and ever."

Eternal life means infinitely more than mere longevity of existence. If we can conceive of what the life of our Heavenly Father is, we may catch a

glimpse of what it means to us. Eternal life is a perfect communion with all that is divine, a perfect correspondence with God's glorious environment. With every faculty of the soul perfected and reaching out into God's universe of mind and matter, such as receive it will certainly have life "more abundantly" than those who do not.

On the other hand, death is a standing still, or a retrogression. It is a lack of opportunity, a lack of power to advance towards the regions of light and life. Spiritual death is an existence, which by its very nature is shut out from a communion with the free, the pure, and the good. "With a bright recollection of their guilt" their "remorse of conscience" may in very deed be likened unto a lake of fire whose flame ascendeth up for ever and ever.

But there is no need that any should suffer this spiritual death, if they will but listen to the words of life and obey them. "Christ brought life and immortality to light through the Gospel." This Gospel is simple and easy to understand. It is being preached to the world by the servants of God. With a knowledge of what it will lead to, those who have received it cannot be grateful enough for God's mercy to them. Those who know of its glorious message should not cease in their labors of bringing its glad tidings to their fellowmen, that they too might rejoice in the glorious hope of life eternal.

N. A.

A PROPER record of names is never made by initials only. "D" may stand for Daniel or David or something else. As the STAR desires to make its pages as historically correct as possibly, we ask our correspondents to write always given names in full.

By cablegram from Salt Lake City, November 9th, 1905, we were informed of the death from typhoid fever of Elder Jesse B. Higgs. Elder Higgs left Liverpool July 28th, 1904, having performed a mission to Great Britain, the greater part of his time having been spent in the Liverpool office, where he was one of President Lyman's and President Grant's most efficient helpers in conducting the business affairs of the mission. He was for years secretary of the Mutual Improvement association of the Salt Lake stake, and after his return from his mission, he was called to the office of counselor in the bishopric of the Tenth Ward, Salt Lake City. The news will come as sad tidings to his many friends in the British mission.

Releases.—The following Elders are honorably released to return home on November 24th, 1905: John S. Colbert from the Irish conference; Joseph A. Wagstaff, Liverpool; Arta D. Young, Jr., London; John S. Boyer, Jr., Norwich; George Reed, Nottingham.

Transfers.—Elder R. Eugene Allen, President of the Liverpool conference, and Rufus D. Johnson of the Grimsby conference are transferred to the Liverpool office.

Appointment.—Elder John G. Midgley, Jr., is appointed to preside over the Liverpool conference.

FROM THE MISSION FIELD.

Baptisms at Lancaster.—At the Corporation Baths, Lancaster, November 13th, 1905, three persons were baptized into the Church, Elder W. S. Willes officiating. The Elders report bright prospects in Lancaster as a number are earnestly investigating the Gospel, and they are also making many friends.

Interesting Meeting at Stockport.—Elders Smoot and Davies report a very successful district meeting at Stockport, Manchester conference, on October 29, the attendance numbering nearly one hundred persons. They say:

“We have been greatly blessed in our efforts this summer in spreading the restored Gospel of Christ, and many of the pure in heart have enquired after the message we are bringing to the people.”

District Meeting at Leicester.—Elder David A. Taylor sends a minute of a district meeting held at Leicester, Sunday, November 12th, 1905. Two sessions were held, and a large audience enjoyed the splendid spiritual feast.

“Many of our friends turned out to see us, and at the close of the meeting the remark was general that the Lord had certainly blessed us. We feel that much good has been accomplished, our people have been encouraged, and the branch strengthened and built up.”

From New Zealand.—The report from New Zealand for the month of September contains an account of three marriages among the Maori Saints, the ceremony being performed by our Elders, they having this authority in that country.

At one of the district conferences it is stated that, “A goodly number of the Saints from that district were present, besides a number of outsiders, among them a Hauhau minister and some of his followers, who were very desirous for a discussion; but before the conference was over Tame Mete and Te Matenga Waitaniwha, two native Saints, more than filled their desires.”

There were eleven baptisms and ten children blessed during the month.

Notes from Iceland.—Elder Loftur Bjarnason sends the following from Iceland, under date of October 25, 1905:

“I have recently returned from Akranes, a little sea-port north of here, where I went to distribute tracts and converse with the people. Yesterday I had a little tract printed which I intend distributing in Reykjavik. It is a translation of an editorial in the STAR, entitled, ‘The Religion of the Fathers.’

“My health is good, and, although I have for the past week felt just a little lonely, yet I am enjoying my labors and am endeavoring to do all in my power for the advancement of the work.”

Bright Prospects in the Blackheath District.—Elder David Andrew of the Birmingham conference writes as follows:

“The Elders have done considerable work in Blackheath, and although

they have made some good friends, prospects have not seemed very encouraging. During the last few months, however, there has been a change. Through our tracting there has been more demand for our evening fireside chats upon the Gospel than we have been able to supply. Our work has not been without some opposition, yet just enough to show all sensible, thinking people who are the real Christians. We have tried to take advantage of this favorable condition, and I feel we have been quite successful, for the many friends we have made have ever a hungry desire to learn more of the truth.

"Cottage meetings only have been held, but developments have been rapid, as though a common desire for truth had suddenly swept over this neighborhood, that it became necessary to open a hall. Our first start, a district meeting, was held in the Handel Assembly Rooms, on Sunday, October 29th. In the afternoon only about fifty were present, but long before 6:30 in the evening people began to pour in, until when the time arrived to open, the hall was filled with anxiously awaiting people."

Success Amid Opposition in Sunderland.—Elder Vincent F. Wootton writes of his experience in Sunderland, of the Newcastle conference, as follows:

"Myself and companions have during the past summer held one hundred and one street meetings, sometimes amid bitter opposition, having as many as eight or ten opposing 'followers of Christ' following us from street to street and disturbing our meetings. Not alone has this opposition come from a religious source, but also from the officers of the law, who have prohibited us from holding open-air meetings on certain streets. When asked to give reasons for this interference, we were informed that this certain officer did not believe in our teachings. We reported to higher authority, and as a result we were met with the old and oft repeated reply of President Van Buren to the Prophet Joseph in 1839, 'Your cause is just, but we can do nothing for you'; or in other words, 'Public opinion is of more consequence than righteousness.'

"Notwithstanding these difficulties, God has seen fit to reward our efforts, in that, on the evening of November 2nd, 1905, five truth-loving souls were added to the fold by baptism, Elder Vincent F. Wootton officiating. The service took place at the Public Baths, High Street, Sunderland."

THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held on Sunday, November 12, 1905, in the Co-operative Hall, Middlesbrough. President Heber J. Grant of the European mission, President Alexander Adams and fifteen traveling Elders of the Newcastle conference were present.

At the morning session the general and local authorities of the Church were presented and unanimously sustained. The statistical report for the past seven months was read, showing eight branches with a total membership of 595, and fifteen traveling Elders; 34 baptisms; strangers' houses visited by first tracts, 34,836; by invitation, 1,829; Gospel conversations, 8,681; tracts distributed, 173,266; books distributed, 5,041; meetings held indoors, 930; outdoors, 430.

President Adams welcomed all to the conference and bore testimony to the truthfulness of the Gospel. Elders Horace T. Godfrey and Walter G. Paul spoke of the necessity of accepting the Gospel and living its principles.

President Grant spoke of the character of the Latter-day Saints and proved the fallacy of many vile statements made concerning them.

At the afternoon meeting Elders Robert Hazen and Joseph A. F. Everett spoke on the blessings received through fasting and prayer and from obeying the commandments of the Lord.

President Grant spoke on the divine mission of the Prophet Joseph Smith, and urged the Saints to live their religion.

Those who spoke at the evening meeting were Elders Matthias W. Lowe, William White, Jr., and James McFarlane.

President Grant called attention to the object lessons given by Latter-day Saints in their faithfulness and integrity to their religion, their love for God and their fellowmen, and said that these characteristics should be an inspiration to cause people to investigate the message which the Elders bring.

During the day sacred solos were rendered by Sisters Sarah Ridge, and Alice Bird, and President Grant; also an anthem was rendered at each service by the Middlesbrough choir, under the direction of Brother John E. Owens.

All said that our conference was a grand success. The attendance at all three meetings was very gratifying, and a good spirit prevailed throughout the day.

President Grant met with the Elders at 9 a.m. Monday, in Priesthood meeting, listened to their reports, and gave some very valuable instructions.

Monday evening the Elders, Saints, and friends met in a social gathering given under the direction of the Middlesbrough Mutual Improvement association.

LUTHER M. HOWELL, Clerk of Conference.

CURRENT COMMENT.

Preachin' and Prophecyin.'

A SERMON-READING clergyman called one day on a humble parishioner, a cobbler. He sat mending a pair of boots and reading his Bible at the same time.

"What are you doing, Giles?" asked the preacher, with a benevolent smile.

"Prophecyin,'" Giles answered.

"Prophecying? Nonsense!"

"Well," said the cobbler, curtly, "if readin' a sermon is preachin', isn't readin' a prophecy prophecyin'?"

An Elder's Adventure in a New York Church.

THE correspondent to the *Deseret News*, writing from New York, tells the following interesting incident:

"The Brooklyn papers have been filled during the week with more or less sensational accounts of an occurrence which recently took place at the Janes M. E. Church, of which J. Wesley Hill is pastor. Dr. Hill gave a lecture entitled, 'Five Years Among the Mormons,' and in his audience were a number of 'Mormons,' headed by one of the missionaries, Elder J. Owen Carter. Dr.

Hill made a number of outrageous statements, among them being one that Brigham Young's death was a case of suicide. At the conclusion of his remarks, Mr. Carter rose and asked if he could be given a hearing. The doctor consented, saying that he had been accorded free speech in Utah, and would accord Elder Carter the same. Mr. Carter then made a vigorous speech defending the Church against the assaults made by Dr. Hill. He was not allowed to finish, however, as some of the audience commenced to shout, 'put him out,' 'knock him down,' 'chase him,' etc. Seeing that the audience would not give him a fair hearing, Mr. Carter shouted out an invitation to attend Co-operative Hall and hear the truth at a later date. The hall was filled on Sunday with people who came to hear him, and he thoroughly punctured the absurd statements made by the Rev. Dr. Hill."

Photographs by Telegraph.

OUR scientifically inclined readers will be interested in the following from the *Liverpool Post and Mercury*:

"The Berlin correspondent of the 'Standard' telegraphs:—The well-known electrical inventor, Professor Korn, delivered a lecture at Munich recently before the members of the Electro-Technical association, in which he described the progress made towards the perfection of the apparatus for transmitting photographs over telegraph wires. Professor Korn stated that the problem of telegraphing photographs had been solved in principle. The apparatus will be ready for general use when a few technical improvements have been introduced.

"The experiments which the professor has already carried out prove that it is possible to transmit a photograph or sketch six or seven inches square in a period varying from ten to twenty minutes. These experiments were carried out on the telegraph line from Munich to Nuremburg, a distance of about one hundred miles; but Professor Korn declares that precisely the same results would be obtained if the photographs were transmitted by a telegraph line or submarine cable five thousand miles in length.

"The photograph which has to be transmitted is placed on a transparent glass cylinder, which revolves slowly, and at the same time moves from right to left. A ray of light is thrown on this cylinder by means of an electric lamp and lens, and when the ray of light reaches the interior of the cylinder it is brighter or darker, according to the coloring of that particular part of the photograph through which it passes. Inside the cylinder is some selenium, which transmits the electrical current in proportion to the intensity of light brought to bear on it. The selenium transmits the current more rapidly in a bright light, and less rapidly as the light decreases. The selenium within the cylinder is connected with the wire over which the photograph is to be transmitted.

"The receiving station consists of an electrical Nernst lamp placed inside a glass cylinder covered with sensitised paper. The Nernst lamp burns more or less brightly according to the varying current transmitted by the selenium at the other end. It thus reproduces the exact shade of the original photograph, provided that the cylinders at each end of the wire revolve at exactly

the same speed. The professor has ascertained a simple means of regulating the revolution of the cylinders so that the speed is identical at both ends.

"Professor Korn stated that when the improvements on which he is now working are introduced it will be possible to transmit a photograph or sketch of half a dozen inches square within five seconds instead of ten or fifteen minutes."

OCTOBER DAYS IN UTAH.

Now vines are red and russet-brown,
And shade from gold to dun,
And Summer shrinks from Autumn's frown,
As frost supplants the sun.

The pearly haze on distant hills,
The sunset on the lake,
And rustling leaves and canyon rills,
Calm, restful memories wake.

The western sky in orange, green,
And glowing copper-red,
Is shot with opalescent sheen,
Soon merged in slate and lead.

Across the lonely, silent sea,
The autumn night wind sweeps,
And over salt marsh, sedge, and lea
The dark'ning shadow creeps.

But after winter's blasts and snow,
The glad spring days will break;
And glorious sunrise colors glow
On mountain tops and lake.

CHARLES HENRY STEVENSON.

DIED.

WALKER.—At Bierley, near Bradford, October 10th, 1905, Edith Ann Walker, aged 24, daughter of Thomas and Ellen Walker. Interment at Birkenshaw Cemetery. Sister Walker was deeply devoted to the Gospel.

EDWARDS.—October 15th, 1905, at Rawtenstall, Brother Peter Edwards, aged 62.

MORDON.—On October 31st, 1905, at Warwick, Brother Samuel Mordon, aged 81 years. Brother Mordon was a faithful member of the Church.

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